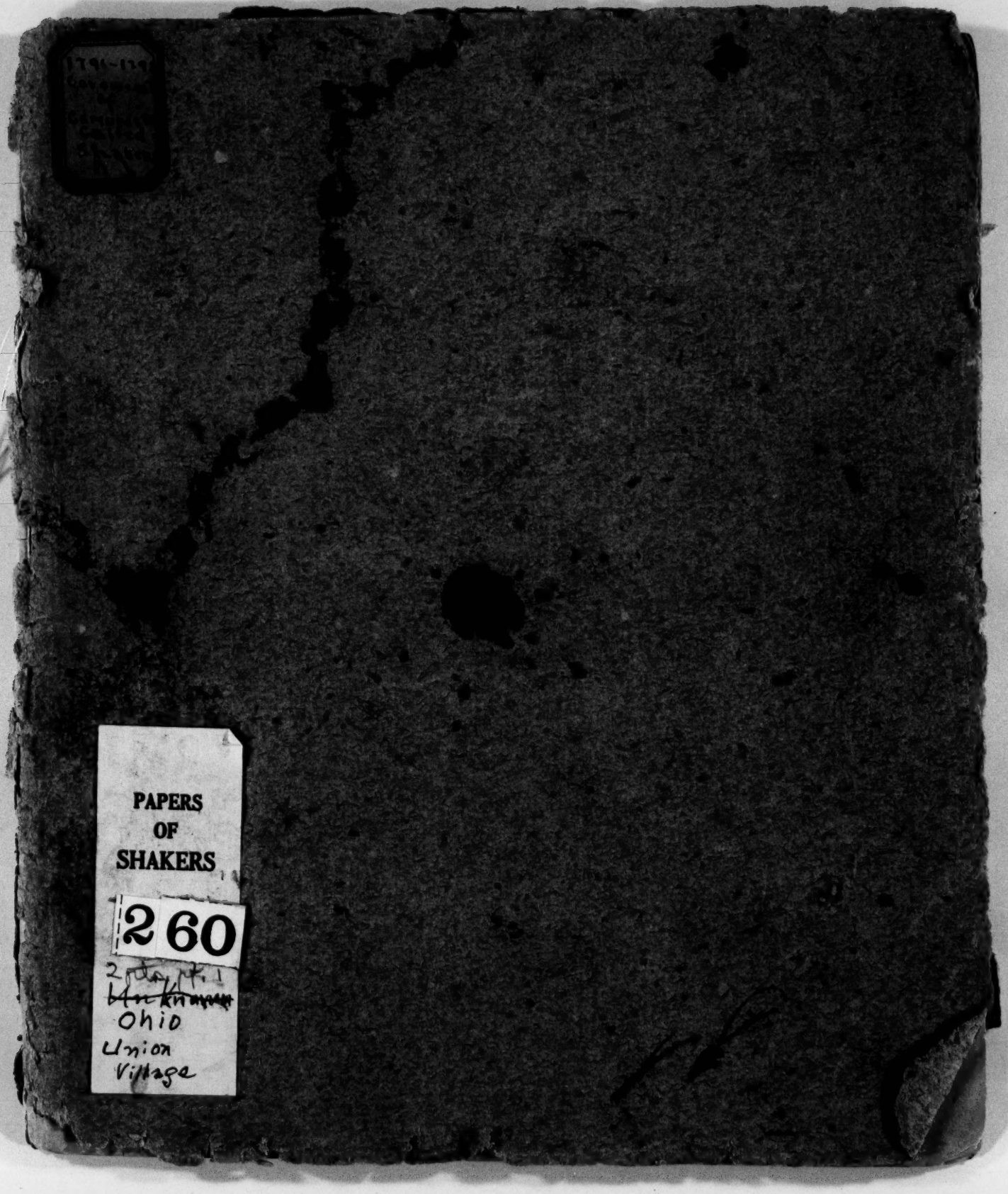
PAPERS
OF
SHAKERS
260
Ohio
Union
Village

The following is the Covenant of the Society of Christians Called Shakers In Tyringham in relation to the Profession and Use of A joint Intrust in years of our Lord 1791 and 1792 and 1793 the years in Which the Most of us Who are members of this Society were Geathered the Following Order and Covenant Was then and from time to time Made known and Understood Receeved and Entered Into By us as Members of the Society agreable to our Understanding of the order and Covenant of A Society in Gospel Order for it Was and Still is our faith and Confirmed By our Experiance that there Could Be No People in Compleat Order according to the Love of Christ Without being Geathered Into one Joint intrust and Union that all the Members Might Have an Equel right and Privilege according to their Needs and Callings in things Both Spiritual and Temporal and in Which we have a greater Privilege and Opperlunity of Doing Good to Each other and the Rest of Mankinde & in receiving according to our Needs jointly and Equally one With another in one joint union and Intrust agreable to the following articles of Covenant.

LIBRARY OF CONGRESS

Firstly

The Conditions on Which We were Received as Members of the Society Were in Substance as Follows all or as Many of us were of age to act for ourselves Who offered ourselves as Members of the Society or family then to Do it freely and Voluntarily as A religious Duty and according to our own faith and Desire.

Secondly

Youth and Children Being under age Were not to be received as Members or as being Under the Immediate Care and Goverment of the Society or family but by the Request or free Consent of Both their Parents if Living Except they Were Left by one of their Parents to the Care of the Other then By the request Or free Consent of that Parent and if the Childe have Have no Parents then By the request or free Consent of Such Person or Persons as may Have Just and Lawfull Right In Care of the Childe Togeather with the Childs Own Desire.

Thirdly

All that Should be receive as Members Being of age that had any Substance or Property that was free from Debt or any just Demand of any that were without Either as Creditors or Heirs were allowed to bring in their Substance Being their natural and Lawfull Rights and Give it as A Part of the Joint Intrust of the Family or Society agreeable to their own faith and Desire: to be Used according to the Descression of the Overseers of the Society or family of the temporal Intrust of the family for the use of the family or Society or other uses that the Gospel requires according to the Understanding and Discretion of those Members Whome it Was Intrusted With and that were appointed to that Office and Care

Fourthly

all the Members that Should be receive Into the Society or family Should Posess one Joint Intrust as a Religious right: that is that all Should have Equal rights and Privilieges according to their needs in the use of all things in the Society or family Where they reside;

Without any Differance Being Made on account
of What any of us brought in So Long as We remained
in Obediance to the order and Goverment of the
Society or family and are Holden in relation as
Members all the Members are Likwise Equally
Holden accordin to their abilities to Maintain and supprt
one joint Intrust in Union in Conformety to the
Order and Goverment of the Society or family

Fifthly

as it is not the Duty or Purpose of this Society or
or families in Unighting into our Present Order
To Geather and Lay up an Intrust of this Worlds
Goods But What we become Possesed of by honest
Industry More than for our own Support to
Bestow to Charritable uses for the relief of the
Poor and Otherwise as the Gospel Might require

Therefore

It is our faith Never to bring Neither Debt nor
blame against this Society or any one of the families
Geathered in this order or any Intrust or Services we should
Bestow to the joint intrust of the Society
Families or Each Other but Covenanted to freely

Freely Give and Contribute our time and tallants as Brethren and Sisters for the Mutual Good one of another and other Charitable uses according to the Order of the Society

The foregoing is the true Sence of the Covenant of the Society Mentioned in the above Covenant in relation to the order and Manner of the Profession and use of a Joint intrust Understood and Supported By us the Members and We fully and Freely in the most Solomn Manner acknowledge and testify In Presants of Each Other and are free and willing to Do it before all Men if required that it is that Which we have kept and Supported according to our understanding from the time of our first Geathering and Still Mean to Support as that which we believe to be Both our Privilege and Duty and as we Have receivd the Grace of God in Christ by the Gospel and were Called to follow him in the regeneration we had not only a right as a religious Society to Geather into Order according to our faith but also we believed it to be

The Duty of as Many of us that Believed as Might Be for the good of the Whole to Geather into the Order and Covenant in Which we now are We believed we ware Debtors to God in relation to each other and all Men to improve our time and talants in this life in that manner in which we Might be most usefull and we have had the Exsperience of a number of years Labour and travil and have receivd a greater Confirmation and Esttablishment in our faith that the order and Covenant in which we Geathered and Solomnly Entred into is a greater Privilege and Enables us to Be More usefull to ourselves and others then any other State in our knowledge and isthat that was required of God and is that which We feel in Duty bound according to our faith and Understanding in the Most Conscientious manner to Support and Keep

Whereof In Testimony
We Have Both Brethren and Sisters hereunto
Subscribed our Names In the year of our Lord
one Thousand Eight hundred

William Clark
Asa Patten
Thomas Patten
Neh allen
Timothy Bigelow
Rosel Stanley
Joseph Allen
Freeman Stanley
Luther Allen
Amasa Bigelow
John Clark
James pratt
Henery Herrick
Eleazar Standley
Davis Herrick
Weeden Clark
Abel Bigelow

Elizebeth Patten
nette allen
Mary Allen
Mary Clark
Mary her X mark patten
Anna her X mark Standley
Rhoda Bigelow
Patience her X mark Culver
Susan her X mark Standley
Lusinday her X mark Standley
Mary Heaick
Chloe Clay
Mary Clark
Huldah Bigelow

John Stanley

Nathan Cubeer

Wells. Clark

Joshua Allen

Alisha Stanley

Elijah his + say

William Allen

Joseph Markham 2

Daniel Fay

John Allen

Chischana Kerrick

Jerusah Pratt

Anna Thayer

Mary Thayer

Hetta Allen

Abigail Stanley

Priscilla + Allen

Lucretia her + Markham

Lucy her + Fay

Abagail her + Allen

phebe Allen

phebe Allen

The following is the Covenent of the Society of Christians called Shakers in Syringham in relation to the Possesion and use of a Joint Intrust in the years of our Lord 1791 1792 and 1793 the years in which the most of us who are Members of this Society weare Geathered; the following order and Covenant was then and from time to time made known and understood; receved; and Entred into by us as Membas of the Society agrecable to our understanding of the order and Covenant of a Society in Gospel Order, for it was and still is our faith; and Convinced by our Experence, that there Could be no People in Compleat order according to the Law of Christ, without being Geathered into one Joint Intrest and union that all the Members might have an Equil right, and priveledge according to there Calling; and Needs, in things both Spiritual and temporal and in which we have a Greater priveledge and opertunity of Doing Good to Each other and the rest of Mankind and in receveing according to our Needs Jointly and Equitably one with another; in one Joint union and Intrest agreeable to the following Articles of Covenant

Firstley

the Condition on which we were owned as Members of the Society; were in Substance as follows; all or as Many of us as were of age to act for ourselves who offered ourselves as Members of the Society or Framely then to Do it freely and Volentareley as a religious Duety and according to our own faith and Desire

Secondley

youth and Children being under age were Not to be owned as Members or as being under the immediate Care and Government of the Society or Framely, but by the request or free Consent of both their parents if living Except they were Left by one of their parents to the Care of the other then by the request or free Consent of that parent, and if the Child have no parents then by the request or free Consent of such Person or persons as may have just and Lawfull right in Care of the Child together with the Childs own Desire

Thirdley

all that Should be receivd as a member being of age that had anny Substance or Property that was free from Debt or anny juft Demand of anny that ware without Either as Creditors or heirs ware allowed to bring in their Substance being their Natural and Lawfull right and give it as a part of the joint Intreft of the fameley or Society agreeable to their own faith; and desire, to be used according to the Diferefion of the overseers of the Society or fameley of the temporal Intreft of the fameley for the use of the fameley or Society or other uses that the Gospel requires according to the understanding and Diferefion of thefe Members with whome it was Intrufted and that ware apponted to that office and care

Forthley

all the Members that Should be receivd into the Society or fameley Should posses one joint Intreft as a religious right

that is that all Should have just and Equil rights
and Priveledges according to there needs in the use of all
things in the Society or famelay where they reside,
without any Difference being made on account of what
ever of us brought in So Long as we remained in
obediance to the order and goverment of the Society or
famelay; and are holden in relation as Members
all the Members are Likewise Equiley holden acording
to there abilitys to Maintain and Support one Joint
Intrest in union in Conformiety to the order and
goverment of the Society or famely

Fisthley

as it was Not the Dooty or Purpose of this Society
or famelays in uniting into our present order
to Geather and Lay up an Intrest of this worlds
Goods, But what we become Possessed of by honist
Industrey more than for our own Support to bestow
to Charitable uses for the releaf of the Poor and otherwise
as the Might Gospel Might require

Therefore
it is our faith Never to bring Nither Dept nor blame
against this Societey or aney one of the fameleys geathered
in this order for aney Intreft or Sorvices we Should
beftow to the Joint Intreft of the Societey fameleys
or Each other but Covenanted to freely Give, and
and Contribute our time and tallents as Brethren and
Systers for the Mutual good one of another and other
Charitable uses according to the order of the Societey

The foregoing is trew Sence of the Covenant of the
Societey Mentioned in the above Covenant in relation
to order and Manner of the Posefion and use of a joint
Intreft understood and Supported by us the members
and we fulley and freely in the Most Solomn manner
Acknowledge and teftifey in Presents of Each other
and are free and willing to Do it before all men if
required; that it is that which we have Kept and Supported
According to our understanding from the time of our
first Geathering; and Still mean to Support as that

which we beleave to be both our priveledge and Deutey
and as we have recevd the grace of God in Christ by the Gospel
and ware Called to follow him in the regeration
we had not only a right as a religious Soeuety to geather
into order according to our faith. but allso we beleaved it to be
the Deutey of as many of us that beleaved as might be for the
good of the whole to geather into the order and Covenant in which
we now are; we beleaved we ware Debters to god in relation
to Each other and all men to Improve our time and tallents
in this life in that manner in which we might be most
usefull; and we have had the Experience of a number of years
Labour and travil and have recved a greater Confirmation and
Establishment in our faith that the order and Covenant in
which we geathered and Solomnley Entred into is a greater
Priveledge and Enables us to be more usefull to our selves
and others than any other State in our knolledge and is
that that was required of God and is that which we feel
in Deutey bound according to our faith and understanding in the
most Conscientious manner to support and keep

In Testamoney whereof

We have boath[illegible] Brethren and Sisters hereunto Subscribed our Names in the year of our Lord one thousand seven hundred and Ninety seven

William Clark
Asa Patten
Timothy Bigelow
Henery Herick
Wells Clark
William Fay
James [illegible] Fay
Nathan Colver
[illegible] Thomas Patten
Tru[illegible]an Stanley
John Clark Joseph Allen
John Standley
Amasa Bigelow
Warden Clark
Luther Allen
Eleazar Standley Joseph [illegible]

Elizebeth Pratt
Hitta Allen
Mary Clark
Rhoda Bigelow
Mary Patten
Patience Colver
Rachel Clark
Lucinday Standley
Anna Standly
Huldah Bigelow
Dorcas goodrich
Susanna Standly
Mary Allen
Chloe Fay
Temporance Clark

Dannus Herick
Abel Bigelow
John Patten
Abistra Standly
William Allen
Elijah Jay
Joshua Allen
Royal Standly
Leonard Allen
Daniel Jay
Charles Allen
Jr. Allen
Boswell
Thayer

Chrischana Herrick
Mary Thaire
Mary Herrick
Lucy Cogswell
Mary Clark
Leruah Pratt
Ana Thaire
Abigail Allen
Hetty Allen
Rhoda Allen
Abigail Stanley
Priscilla Allen
Lucy Allen
Richard Allen
Abigail Talbut
Phebe Allen
Abagail Thayer

Eleazar Standley

Amasa Bigelow

Mary Herrick

Maria Stanley

Eldr William Clark

Covenent of To Community

Called "Shakers

Eldr Clark

Papers of Shakers, East Canaan, Conn. V...
(2 pcs. pt. 2).

Table Monitor

My Good Faithful teacher
are to be very humble &
& When I go to the
table to partake of the good
blessings that are there, so
liberally & bountifully be-
stowed upon us,

To be the last beginning
to eat & about the first
one, & to select the
wholesome & quantity before
you begin & to seek for & take
the ~~foremost~~ innermost fair & to
& to use fine article

each meal as is most
convenient not exceeding three
& many times one only &
never to eat only when
nature requireth & one
among three meals per day
& nothing between times

That the greatest Blessing
I can pull & in fact the only true
owning of god in relation to
Eating & Drinking is, When
I go to the Table & seat
myself in order for eating in
the first place, as I have said

About the last
beginning to eat & first don &
the meanest fare with
been goodness for
always of gods blessing

Esteemed Friend

I have thought of you [illegible]
[illegible] many times [illegible]
[illegible] since I
[illegible] your letter [illegible]
[illegible] I have [illegible]
[illegible] think brought some [illegible]
[illegible] that I
[illegible] think [illegible] feel [illegible]
[illegible] to write [illegible] again
[illegible] that I could feel [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]

love to you both
Then I was on there last
I would of been glad
to see you & many others
but
it's being
profitable
& thought the
letter I then sent you
to
as what I wrote was the truth, it will
speak for itself,

When I think of
you, & reflect back upon
our first aquentence &
sundry events that took
place with us, & others
unpleasent, on your
. A fal[illegible]

Because of Sa
the Lords tempus
Boundays. I Feel tha
taken over fifty ye
sins I've got the
a preaching from it, to
self and others, althou
is best for I find that
willing to hear the Preachin
that aught to suit them jud
ing from their works & also
that which my text would
necessarily lead to, to correspon
with the works of many in
this day & time, This bein
a Generation of Gluttons &

on my own account I felt
glad, [redacted] I am
sorry that you have [redacted]
[redacted] This you
of many others no doubt will
[redacted]
think strange, that I
express myself in this man-
ner considering it Judging
But my dear friends
(for so I feel to count you)
No strange as it may
appear to you I can say
sincerely with [redacted]
in confidence that I know
it is the will
of God
& you will all find it

be so soon day, either in
sooner or later
mercy or Judgment
you & many others in
them parts have had as good
an opertunety of hearing the
truth & Chanch of receving
& obeying
it as I & soon others
had & we have obeyed
to the Joy & regoycing of
our souls & now we are comforted
& you are tormented
I dont wish
& want eny one to
think I wont to per-
swaid them there is-
no good in the world
for I know there is
great deal of good there

wont every one that feels their
but I Now dont be pritty at this
my plain with you but consider the mat-
ter well on all Sides Then if you will you
can judge for your self
when any one is called

by the gosple they ought
to obey that Call & not
strive to put out their
light

There is that in this day
that is cawlled gosple which
is not the true gosple of Christ

& there is that also cawlled
Cristeanity & religon that
is not cristeanity or true

~~Religion~~ Religon & there
is a great deal more of that
which may be caulled antichristian stuff
there the right, ~~in~~ own & it
is an easey matter to parol
in with that, corrupt & persuable stuff
because it does
not require much crose
or self denyal.
There is a great deal of
the corrupt workings of seton
in this Day scatered all
over the world that has got
the name of Religon,
& however close ~~&~~ people
may hang on to that ~~#~~
~~section~~ deceitfull ~~re~~ tormented
stuff I know it is an

abomination in the sight of god
this every one will see & realise for themselves
sooner or better better in
Joy or sorrow. It feels to
one that it is, time
that you, friend John Clemenson
& soon others there
would awake before it is too late
& see, & know yourselves as
god sees, & knows you,
you there have got god
sound forth in this Blessed word
though it is disguised by many
of you
cannot get rid of it however
much you may try by
persuading yourselves that
this is not the right way

& that, the way you have found will do but it will only do for thoes that have found no better, & in obedience to their best light [illegible] they may enjoy a measure of Justefycation & feel their owning of god according to their day & calelling, which will afford them [illegible] a Degree of [illegible] while it lasts & the more strictly they lives up to their best light the more Justefycation - peace of mind & happiness they will [illegible]

[illegible] it is [illegible] workings of the flesh
[illegible] which [illegible]
[illegible] seasons of [illegible]
sorrow & tribulation [illegible]
[illegible] & when this comes upon them they become
[illegible] prayers
crying to god for deliverance from their trouble & [illegible]
will always [illegible] the prayers
of the truly humble & [illegible]
according to their sincerity
& [illegible] every one
[illegible] with a
broken hart & contrite
spirit & these pours out
to him their requests they
& the evidence [illegible] that god
[illegible] hears them & [illegible]

them A conscience of [illegible] and the
they [illegible] dosent considering all is well
whereas the creature is still unchang-
d living in their filth as it were &
it is the world over although
the good Spirit is
to work amongst the children of men
all over the world & striving with
them every where especially where there is
a feeling after good but
their element being in the flesh by feeding
unconquerable feelings
which [illegible] might
be avoided by keeping in
the Spirit & not being
overcome by the flesh,
But it has happened
ording to the saying of one
anchently
They began in
the Spirit but ended in the

be A Suffring with Christ before there can be A
reaning with him, There must be A Selfdenyal
against the corupt workings of A carnel fallen nature
That there must be A Daily cross takenup & faith
fully born against all the corupt & filthy working
of that evel nature which was inherelted by the first
birth & which has been continuatly accumulating from generation
to generation in all mankind except the true
Selfdenying followers of the meek & lobly savour Jesus
Christ the true captan & patron of our salvation

No-1

you told one, I think the last time I seen you,
That you believed this was the right way to live, But
that you was so sunk in the flesh that you didn't believe you
would ever be able to raise out of it,

Now be it known to every one that rely feels their
need of Salvation, that with gods help & their will to cowork
with god they may raise out of all filthiness of flesh & spirit, But
before that can be brought about, there must be A suffering
That is, If we suffer with christ we can have the
blessed prevelidge of reasing & raining with him in the
resurrection of eternal life, & that in this life two, This
I know from every dayes experience But there must be

A No-1

trouble in the same as the apostle did with
flesh, which is the case of
~~many~~ all the professers of relig-
ion in this day & amongst all the
different sects that profess religion
& those also that belongs to sect
They have all become equally Corrupt &
abominable in the sight of God, this
I will give you more of your
old John Wesleys Experience
after these observations
being recorded by his own
hand, in his Journal, ~~&~~
which you can read at your
leasure & reflect for yourself
as he was the first founder of
Methodism & was looked up
to as a Father in Israel by
nearly all that professe that
Methodist religion & many
others

so ~~that~~ we may see
how easy & ~~another~~ it is for
people to be deceived in
~~their matters pertaining to~~ true
religon, That which is owned
of god & he offers their true
& full salvation from all sin
& the power of the second
Many talk of these things,
religon, salvation ~~blood~~
living without sin, Christian
perfection &c. &c. but few
there be that truely know these
things in truth & reality & I
would not see greater evidence of
this than the fruits that is daily
brought forth. & as it has been
observed

Many of the followers of
J Wolsley, George Whitefield
& others talk of Christian
perfection— A possibility of
living without sin,
doubtless many of them
under the influence of
sentiments borrowed from
the scriptures of truth have
felt a great deliverance
as they supposed from the
power of sin so as for a
season to obstain from every
appearance of evil in their
knowledge yet however the
stream of conviction or

~~Dear~~ comfort & consolation ~~might~~ flow from trust to trust & whatever temporary fruits it might produce the root of natural corruption still remained which is evident from their own prayers to be delivered from the ~~last & least~~ remaines of sin,

"No stream can rise higher than its fountain" &

Whether J. Wesley himself attained that ~~perfection~~ which he preached has been a question even among ~~[redacted]~~ his followers. But if we are to judge from his" ~~[redacted]~~ writings it will

appear that his views of himself were very different from what many have entertained concerning him

On his passage from America to England January 1738. he writes in his Journal as follows. "I went to "America to convert the "Indians: But O! who "shall convert me? Who, "what is he that will deliver "me from this evil heart of "unbelief? I have a fair "Summer religion. I can "talk well; my head is

"my self while no danger is
"near; but let death look
"me in the face & my
"soul is ~~took~~ troubled. Not
"can I say to die is gain."
The day he landed in Deal,
in England he writes: "It is
"now two years & almost
"four months since I left
"my native country in
"order to teach the Georgian
"Indians the nature of
"Christianity; but what have
"I learned myself in the mean
"time? Why, (what I the
"least of all suspected) that
"I who went to America

6 to convert others was
6 never myself converted
6 to God. I am not mad
6 though I thus speak; but
6 I speak the words of truth
6 & soberness; if haply some
6 of those who still dream
6 may awake & see that as I
6 am, so are they, &c."

66 This then Love I learned
6 in the ends of the earth;
6 that I & am fallen short
6 of the glory of God;
6 that my whole heart is
6 altogether corrupt &
6 abominable, & consequently

my whole life, (seeing
it cannot be that an
evil tree should bring
forth good fruit,)
I love his honesty but cannot con-
sider him any more that learned
man blest with many good parts
as ever. But then if this most emi-
nent branch of the Church
of England & his fruits
were both corrupt & abom-
inable, (can any of those
branches which have derived
their sap & nourishment
from him be any better?
Then that taketh of christian
perfection boast not for thou

beareth not the root but
the root [illegible] thee
And this friendly caution
from the sort of one of the
most flourishing branches of
the Church universal, is ac-
cording to its original design
inserted here if haply some
of those who still dream them-
selves flattering dreams may awake
& see that, as the root, so are the
branches — altogether corrupt &
abominable. Vz To seriously reflect
& let conviction work & bring forth, an
indwelling sense of the grace
A late author in defence
of Christianity supposes that
"degenerate as too many

professing Christians are
Christianity has nothing to fear
from A contrast with unbelievers
in point of morality ??
Be it so it certainly has noth-
ing whereof to boast even if it were all
true what this writter asserts
it has done,
O How corrupt how corrupt is
the world of mankind including
all the professors of religion throu-
ghout Christendom, with few exceptions
professors & non professors may all be,
& generally so, ranked together &
likewise the priests of all denom-
inations for they are equally
corrupt as a one as I ought to say
said although I know that
there is good going on in the world

under the influence of god's spirit as a preparatory work for a greater good, but it is out of sight of the priests.

I can see but very little difference in the denominations throughout the world considering the matter fairly on all sides the difrens is small They all contain the same mistery of iniquity, keeps its subjects in bondage to superstition & under the dominion of their own lusts blind leaders of the blind, &

As Christian has descended from Christian by ordinary generation & the consecrated fathers have christened their Children with their

turn over two leaves

own hands as the certain
heirs of A future church
& one bishop (though
corrupt & abominable) les
ministered to another with
his defiled hands his supposed
authority it is evident that the
whole are still under the
darkness & deception of
Antichrist & in as deplorable
A State of Corruption at this
day, as ever they were, (So
says one who has had more
experiens in all these matters
than I have had & I see no two
having had A long & tedious
worfare with many of the Sects
of the diferent sects, professors
of Religon &c

But again

66. Who are more wofully
lost as to all true godliness
Who are more deeply sunk
into Sensuality & brutishness
then the generality of Chris-
tians? Nay among what
sort of men are all manner
of abominable wickedness
& villainies to be found to
rise so much as among
them upon which account
the name of Christians stinks
in the nostrils of the very
Jews Turks & Pagans Beastly
intemperance & uncleanness of
all sorts the most sordid
Covetousness wretched ingenious
oppressions & cruelties the most

"devilish malice envy & pride
"the deadliest animosities the
"most outrageous feuds dissen-
"sions & rebellions the plainest
"& grossest idolatry highest blas-
"phemies & most horrid impie-
"ties of all kinds are in no part
"of the world more observable
"than they are in Christendom
"not most of them only where
"or observable nor can there be
"~~any~~ an easier task undertaken
"than to show that out of a
"few other Heathens have
"behaved themselves incompa-
"rably better towards god
"than ~~them~~ themselves
"than the generality of those
"who are called Christians"
Towlers Design of Christianity

P. 143 - 144.

Thes

New Lebanon
Red Columbia County
York
New Lebanon New York
New Lebanon Columbia County

I have extracted in this ev
ry particular Friend who has had
long & extensive experiens in this sin
cere praying work for the beter estableshing
of every work I write unto you
that I feel
the desire for your
eternal
spiritual welfare & others there
causes one to write more than
I expected when I began & I desire
that you may receave it as such, our
former aquentance & any past & present at
tendment up to it past the possibility of doubting
honesty & sincerety with some
others there, which I expect
will share with you in this
any sincere love & good will to you,
letter
dear Friends I cant think of
spending any dayes Leer in
this happy situation without

having seen more of my
good friends in them parts
Com. Lee & Brazil with me
in the many blessings we daily enjoy both
Man never was intended to
live alone, or to enjoy true
happiness without pulling a
desire for the happiness of
others. Such has been my
feelings a great many times
since I seen you - last & the most
I am engaged in my own work in Christ
why will you spend your time
there in grasping after the shadow
when you can have the true
substance, (eternal life) by
coming into this pure & holy
way which is gained by the
cross, by simply living as
Jesus Christ lived but
you think that can be dispensed

not as you say none of
us have gathered a goodly por-
tion of the good things of this
life which is
may be still
more of a blessing to us pro-
fessedly, & not alone that
we believe that we can obt-
ain Salvation in this place &
way which we are in,

How much Salvation do
you suppose you will gain
there, in the way you are now
in Being that you donot follow
Jesus
Christ in the regeneration but
lives in the flesh which is con-
trary to the good Spirit, for they
that lives in the flesh & follows
after the cannot please God
same will die.
Spiritually so. This I

know from long experience by
sorrow & painfull suffering for
I was very much sunk in
the filthiness of the flesh before
I had the sound of this blessed
gosple & had my spirit
defiled & very much corrupted
& polluted therewith as well as
my body which was ordained
as a temple for the pure spirit
of god to dwell in but being so
defiled the pure spirit could not
I now feel as if I only
wanted to give all the glory
& honour to god that I have no
more desire for the flesh
~~which only all mankind is~~
then I have to go & wallow
in the mire ~~and filth~~ like the

fitthy swine ~~seemed~~ loved the
~~Lord~~ & not alone so but if
looked & feels hatefull & nasty
to one, that the very thought
of it ~~that~~ makes one shudder
being of so abomonable corrupt &
fitthy nature. O could soles
or would they
only see how such fitthy con-
uct seperates ~~them~~ them from
a pure & holley god who can-
not behold sin with any
allowence, whatever, I think
they would be atrying some-
what to git away from such
an evel fitthy nature ~~& dust~~,
that it is natural to every living
creature to cleave to its own nature
& element & so long as souls
have more element in the flesh
then in the Spirit so long will they
cleave to the flesh untill the light of

~~ut all for Christ & his blessed gospell~~
But you ~~say that~~ seems to think
that ~~I~~ we may
make a greatdeal adoe
about the flesh & that you cant
see so much evel in it as we
would make it ~~but let us stop looking~~
with our natural eyes & look & see things
~~how it is~~ ~~that~~ ~~some~~ ~~that~~ in a spiritual manner then we will see
& feel & I think not very differently
from what we do now only all
mankind wont to believe
that there is no sorrow in
living in the flesh, & while
is it so, why, becaus there
element is in the flesh,
That is their god for they
worship it more then god
I dont say ~~that~~ this is the
case frend John for I believe
that you have had convictions on the
to do right for your words & accons
prove this without dispute, But

~~with your own words, & I also believe that~~

if souls only got to see them
selves as god sees them & also to
feel in real need of salvation
having A continual cry in their souls what
shall I do to be saved, Then they
will begin to see & feel different,
& feel words of any experience
I have before I came among Believers
& think is worth noticing
When I felt in the most need
of Salvation being in the deepes
struggle & crying to god in my
soul I then felt the least desire
for the flesh, & on the other
hand when I got slak in working & praying &
& putting I give away in my
sins, to a hankering after the
flesh as the children of Israel did
after the leeks & onions & flesh
pots of Egypt the less desire
I had for praying & serving god

& so on in perfection as the
same was taken up in the one
& great slake in the other,
yea cannot serve god & mamon
neither can we live in the
flesh & walk in the Spirit
by which we can alone please god
Is there any so blind that dont see this,
But or some others there.
But you, say why was man
permitted to live so long so if
it is now as you say to live
in the works of Generation,
Why, he was permitted to live
so, as the children of Israel
was permitted to regest the
good & Lolsom Manna & Love
flesh meat becaus they would
Love it
I confidently believe that,
But, the Apostle Paul

foresaw this day & this people that
I now live with who are in
derision cawled Shakers yeat very
applecable is the name to them,
becaus they are shaken so that nothing can
remain with them but that which is owned
& blessing to god, but as Paul
sayes he that they that have
wifes will be as though they had
none, meaning that they would
all live like Brethren & sisters
in the gospele of christ, as it
is said, elsewhere That there is neither
male nor female in christ but
ye are one, meaning that those
who are in christ that is, the
Males & Females have one
connexion but are as if they were
entirely of one sex, or sexes in christ,
christ being their head & they
possessing that pure nature which
is of god, alone, this becoming their

~~true~~ element by obedience to the
faith & light in faithfully obeying them
A great part of the Scriptures
& especially the Revelations of
St. John were as a Sealed
mistory to me untill I received
Faith in the gosple of christ
first & second appearing & after
that it appears as plain to my
understanding
vue, as the most visable objects
around me is to my natural
vue & understanding,

But the second appearing of Christ
has been to many & will be
to many more like his first
appearing, but is out of sight of
their natural wisdom

his first offering that would not
[illegible] why was it so
[illegible] [illegible] [illegible]
because it came so contrary
to their nature
slave & wisdom & also to their
corrupt fallen natures that was
not willing to own or accept
any thing but what was
agreable to their nature
leaving no place or room
for the cross of Christ
But this second offering of Christ comes
to stoge proud in this day like his first
offering did the Jues offering others what
But if Christ has not
made his second offering
he has not made his first
offering their would man be in a most
Deplorable state indeed
but I know he lives
[illegible] But this way

made both his first & second offering ~~his~~, & I can bless God for what my Eyes see & for what my hands handle & for what I daily & hourly receive of the good things of God which is free as the waters that run I have as much & more grounds to believe that christ has made his second offering as to believe that he has made his first, offering ~~that~~ the first offering of christ becaus was once of Lensay but ~~that~~ the second offering is different this I can see for myself every day, & I can't doubt it any more than I can doubt my natural existence, It is beyond the power of any

doubting if not that I am as confident that Christ has made his second appearing as he has made his first I mean so as I said before, & any one can doubt it who sees what I see, & I can bless god that I have lived & got the privilege of seeing what many of the good prophets, & holy men of old looked & longed for to see but could not see it only afar off as it were by an Eye of faith, Now Here is full salvation Here is full redemption from all sin to every sin sick soul & every one who are hungered & thirsty & every one, who may come & Eat & drink & be satisfied with the goodness of god & if you don't believe one like the good Redemption come & see.

June 12th 1842

Esteemed Friend

I have felt a desire for some time to write to you hoping thereby to hear from you along in your spiritual travel from Earth to heaven or from an earthly since & nature to a heavenly since & spirit & holly nature such as the blessed saints Jesus has as where It is now some 10 or 12 years since we have had any correspondence or knowledge of one another. A long time where A union exists as formerly

did with us, yeat the time
with one has been Short. being

Now although I feel A Desire
to write to you I donot wont to
add eny more words then is nesesery

[redacted]

In one of your letters to
me you observed that you then
the Lord that you ever saw any
fare for that I had been the
meanes of good to you that I
had been an instrument in the
hands of the Lord of A great
deal of good to you, not that I or wont seek the

honour I mean for that would be one as good as my faith leads me to seek the honour & to the wife of my heavenly parents, great

why it is that I should be

less esteemed now seeing that

I take up more Cross now

then I did then denying self labors

& living more to god in obedience

to my Lord & Master & holly

faith which was the gift of god

leading me to do so my faith

to one, & in obedience to it

I have a present & full salvation

which affords me that comfort

that peice of more value to me

then all this world, yea I may say

ten thousand worlds & all the

honour & happiness they can afford,

I never knew what true

happiness was until I came

among the poor despis'd Makers
in derision so called by the
Children of this world, whose
lott or element is to Marry &
be given therein as in the dayes
of ancient pollution & wicked-
ness which braught heavy Judgments
distruction & death upon them soul & body
Now my dear friend I
wont you to be wise & awak in
your sence & feelings after Spiri-
tual good things so that what I
may be led to write to you
may not be like any idle tale &
lost, for I can assure
you that however strange this way
may appear to many of
you is the
way that the Blesed Savour

taught & practiced by this people
Jesus Christ himself & all
other ways one side of this jore
day as taught by the blesed Savour
is not of god but mens own
invention, & cannot prosper but
will finally fail & those like-
wise will will favor
wise, who hold on thereto,
& I think it is plain unto
now in this our day any
discerning mind that all ways of religion
has & is falling except gods way
as taught by the blesed Saviour
both by precept & example & lastly
by those blesed people cawlled Mormons
that I now bless god that I am with
who may be properly cawlled true
believers in christ, for they teach &
live as he did, This I can testify to

from my every dayes experience that this people teach the same doctrin that the blesed Jesus taught & I know they live as they teach & as he lived.

Dear friend I might as well set about to doubt my natural existence as to doubt the being the true & the only true way & people of god, Christ one & Christ & Now god & his people are one & as Christ pertuk of the pure nature of god, so his people pertuk of the same as they pertuk of christs nature Christ is pure & Levenly & every one that have the meek pure & Holy nature of the blesed Savour fully in posesion it being the soul & Life element &

element ✡ 502

This I say being the case of any people nation Sect or individual Is it not reisonable to sepose that they will follow the savour by walking in his footsteps living as he lived, Now this is what I understand by following Jesus Christ as spoken of in the scriptures to live as he lived say I, as he did how he was entirely given up to his heavenly father soul & body mind & will having no will of his own in any thing whatever being all devoted & given up to the father & fountain of all good, so we must be likewise given up before we can be the true followers of the blessed savour & if we dont follow him & live as he lived we cannot be opened &

& excepted of god as his children
& if not owned & excepted of god
as his beloved children we must
of cours be the children of the evel
one, When creatures
view this work under the influ-
ence of a natural sence & putting
sence they are & Judge
sertain to view it rong becaus
the natural sence & mind of man
is not capeble of seeing or viewing
things right becaus the carnel
mind is not subject to the way
& will of god neather indeed
can be as the Apostle Paul says
& know it is the truth of god from
my every days experience,
There is many things among
this people found fault with,
with the greter part of man
kind espesshly the professers of

religion in this day of all sects & there that belong to one sect

But there is 2 or I might say 3 things in particular that they are particular [illegible] & that is, 1st becaus they dont marry & live like the rest of mankind this is the first & greatest fault or offence, the other two & all the rest is but small things in comparison to this her seems to be of all things the greates crime & it is considered wicked by every one in their story about it, but this is the workings of one [illegible] in them [illegible] the other two which I would [illegible] her & comment upon is secondly becaus they dance in their worship as they cawl it, & never was the like herd of before, But stop & think a spell

before you assert this confidently
or you might get into a trouble
we can read of a good deal of
dancing through the ancients
with the prophets & apostles
also some of which perhaps I
may notice before I close this
letter to you Heston Patson,
& the next & last that I thought
I ~~[illegible]~~ noticing is, if they
believe in Christ second appearing
well don't you & nearly all
the professors of religion in this
day, well but you believe that
Christ has already appeared, so we
do & good reason we have to do so
because I know that he has
made his second appearing
among us or in his people &
all the evidences that Jesus Christ
represented in speaking of this day
his second manifestation is near

according to the apostles saying
All they that look for him
shall (Christ) So them
shall he appear the second
time without sin unto
salvation.

Now dosnot this look very
plain to any one who are not
blinded by ignorance superstision & pregedice
Namely, The grater part of mankind perticular the professers of
religon dosnot believe that
Christ has made his second
appering This shoes plainly
that they arenot in the work
of Christs second appering
& leading on to the shadowy being
disciples of the sivastans Christs

for if they were in the Christ of
Cours would believe in it,
& time of his second offering
as the day was to make
manifest & that no one
to know the time before
the angles in heaven not
excepted, was to be ignorent
of the time & place till the
day & time was fully com
& then it would make mani-
fest, especially with thos who
were looking for his appearens,
Mankind generly are unwilling
to believe where the cross coms
in contact with ther Faith,
self denyal is A work that dos
not suit the natural man &
woman, Selfindulgens suits them
altogether better, & in having
the Flesh & ther religon unig-
ited togather as one then they
are in ther Element however
much they may stink in the nostrels
of the Almighty,

to know the time & manner,
so that the greatest difficulty
I suppose is, I wont I wish
& this we all know is legal
& truly lawfull, it is lawfull for the
But says Wholy Mother
wisdom, Many things is
lawfull which the gospel
of christ will not sanction
& this is undoubtedly contrary
to the precepts & example of
Jesus christ the blessed
savour of all who partake of
his pure & heavenly nature & is saved thereby
for he is only a savour to such as come to him
The people of god dont
Many it is only the children
of this world as Jesus said

When Speaking of the
resurrection & the woman that
had so many husbens

"The children of this world marry
& are given in ~~marriage~~ marriage
but those accounted worthy to obtain
that world and the resurrection from
the dead neither marry nor are
given in marriage" so we must
believe that all the true followers
of Christ are accounted worthy to
obtain that world & the resurrection from
the dead & of course dont marry as
to the children or people of this world
so that we may see from this
saying that there is ~~account~~ evidences
that there is a people of god & a people
of this world & they are two seas
opposed as light & darkness good
& evel, for the one is in the light
& the other in the dark the one
lives to god & the other lives to self

& again dosnot every enlightened person know that there is no Self-denyal & in self indulgence & what more self indulgence could there be than the manner in which man & woman live together in the Vileness & only see how much below the brute creation man is fallen, They now & Love their times & seasons for propegating their Species but poor fallen man knows no bounds to his lust, but indulges therein as often & as his filthy nature leads him, thereto

for his Judgment reason
& good sense is all laid aside
& he follows his carnel
desires & gratifyes his lust
not to please god or to
not to propegate an offs-
ring but to please self,
to indulge in that carnel
fallen nature which is
corrupt & fallen from god
& opposed to god & all good,
it is astonishing to see how lost
fallen & blind man is, that he
dont see, & learn to know himself
more than he does, & make some
effort to better his situation some
what while in time, But as
long as the Bad nature Man
suffers himself to be rule
& continualy led by his beastly
nator so long he will wonder
in the dark in by & forbiden paths

June 27th 1843

Beloved Friends, I desire to improve my best feelings at the present opportunity of writing a few lines to you by Friend Sidle, That you may know that we ~~Love~~ still think of you & desire your welfare with our own, so receive this with our best to you all,

James Wilson

N. B. I would wish to hear from you with the rest of our friends there so farewell

The above sent to John Rose Philadelphia by Ebenezer Sidle

Spiritual & temporal, having
no will of my own in any
thing whatever, This is my
Faith, & good faith it is right
from the hand of God, The
pure gift of God to my soul,
& I am determined to keep
it pure & profit by it.
O how thankfull I feel for my
precious good faith,

Sabeth 2nd of July

Been to Lebanon Meeting
today, had a good comfortable
time & just escaped from the
rain so that there was one
Sabbath spoild with rain today.
the sisters was glad of that,

Sabeth 9th I never
past through so much deep
tribulation as I did last week
& it brings one nigher to God then ever

I was before, I find it is in
tribulation that souls gather
nye to the good fountain & there
obtains nurishment & findes
it travel in the gospell, May
I allways be willing to sup
for that portion so asensed
ly nescary for my increas
in my own work, It is very
comforting to feast upon
the Bread & waters of spiri-
tual life, It is evedently realised
A feasting of good things the
the soul, But when & how
did this feastin com to pas
Is it not the fruits of
Mortifycason & deep tribula-
tion, Shourly so, Then let
me share bountifully
in suffering with Christ
in this way that I may rain
with him

is durebel & is worth A heaven
being of more value then
this world & all the tresirs
this world can (kan) afford,
But ther is A grate work for
man kind to do in order to
obtain Compleat redemshon
from A lost fallen nature
& fallen from god
Her isnot alone lost in his
mind & spirit but he has
becom A beast or beastly in
all his ways he dos nothing
right (rit) or according to the
laws & order of nator, In the
works of Jeneracshon has fallen
below the dumb anemels, the
beast, They have ther times &
seasons according to nators laws
but man in nator has no
bounds to his lusts, & in Eating
he's A glutton, never consulting
nators cauls, but his god his belly
& &c &c,

June 18th 1843

Sabeth day

We expect to tend Meeting today at N. L. M. House, &
I desire for one to be given up & devoted to god all, & every part I love to go to meeting rain or shine, for I always am well paid in going to Meeting

Sabeth 25th of June

I never felt more ready then this present time for the nessesary nurishments of the Spiritual part,

My Souls desire at present is to be entirly devoted & given up to god in all things both

July 31, 1842

The last Day & last Sabeth in the month, How swift time passes away in this latter Day

Having every thing in Subjection to gods will is Heaven yt this is truly Heaven in the Soul & all the Heaven any rashonel soul can desire, gods presens is Heven & his absens is misery

August 7th & 1st Sabeth in Day, what comfort the Soul can take when all their desires is to god. I desire to spend this day to god

How pure & Lolly is god & his ways, & one soul can aproch him short of Lolliness, for without Lolliness no one can see the Lord, O may I be Lolly at all times in word thought & deed & the Honour shall be the Lords

December 11th 1842 & 2nd

Sabeth

I have had another great privelege
today & gift of god to us
To live upon Bread & water
today & to fast & forsake sin.
& any privelege never offe
red to one so great & glorious as
it now is,

I kan testefy from my
own experience that an onest
konfeshan will lead the
soul, if properly persued,
to perfect freedom from
Sin & condemnation & se-
cure them properly into
A heavenly treasure, that

me diferent & not to eat
eny kind of bottom articles as
long as I can so convenient git
along without & wherin I
fel the blesing of god more
abundently, Ther is too much
ado made about what shall
I eat drink & ware, its plus
the pallid apires to be of
more consequens than
good sound health which
is often impered & distroyd
by errers in cookery & in
eating, both in qualletty
& quontetty I have often
thot & sometimes spoken
How much I was mis
taken when I came to gods
Lord, I thot before I come
I would not find any glutons
Ner only myself

July 10th 1842

The 22 ult is my birth
day 1794 making me 48
years old, how quick time flies
away never to be recalled.
I desire this day to be given
up to god body soul & spirit
for this is a comforting way,
was to Lebanon Meeting
today & had a good solid time.
which may be very profa-
table to all that wants to have
it so. How beutefull & holy
is all Gods works & especially
that in relashon to mans
redemption from his lost
his will commences & compl-
ets his redemption & compleat
salvashon while in time
& Heavenly treasure to carry
with him

& before I ~~never taste~~ eat
any thing I will make it A
rule rather to confine myself
to one thing Each meal in the
solemn fear of God or select
out the quantity & quantity
before I begin & not to ex-
ceed 3 kinds, & when ever it is
necessary or expedient select out
the quantity before I begin
when I do eat only one kind,

These rules I will strictly adher
to at all times only when it is-
not convenient which very seldom
happens, including never to eat
any thing only when nature
requires & no more, & regular

meals perday only when it is
nesesery to omit one which
often happens espesially sufferers &
never to eat eny thing between
meals, & about the last
begining to eat & first don, &
whenever it is convenient to
take the soonest fare & best
seat & place, but there nothing
mean belonging to the Lords
All kinds of animel food
wherein life is taken, abstract
abandon for the good of my health &
from Conscientious motives
with all kindes of grees & grean
substenses including fryes
pastery & sweet cakes & all
kindes, wherein there is Comitture
unless the Lord tells

greas & butter oyles

Commenced sick & continued so
for a week

July 30 first
Sabbath

I have a strong pulling
to spend this day in the solem
fear of god, & I do desire
that we may all spend it so
to the honour of god &
our profesion which often is
ruled by not halfway
shakers, I have often been
ashamed & mortified when
som of the worlds folks
came here unfeshly thos
who offered to have som
true honesty & sound prin
sepel & have frekently been
ashed if such & one was a shaker

July 3 1842 & first
Sabbath, Mankind generly
is A Slave to the Gallot,
But I am determant I wont
be so, I will subdue that
nature With the Help of god
if it costs my life,
I wont Eat & Drank to please
the Gallot but to the honour
of god, & my profession, which
will be for the good of my health
When I go to the table
I dont wont to eat as if I was A
killing Snakes,
But I will keep the fear
of god & let my best Judgement
dictate, Low, what, & Co.

As little as I understood of the true nature of the Gospell when I came here & gathered in among gods People I knew enuf to know (and) that there was much here that god did not own & this I knew very will would be a hinderens of an increes of the gospell in souls who might gather to Believe especily where ther was but a small portion of the true & living faith of the Gospell & not much understanding of the same, & it was but a short time till I evidently sensed & fully realised this case with sorrow & Mortefycashon & deep Tribulashon of soul, & how much I sens the necessety of standing & walking upright before god & Man for my own & others good, as I plenly see that I am called

in relashon to others as well as
my own & greatest good, salvashon
from sin with A lost fallen
nator that stands between god &
Men as A separashon & will ava
be so until the cause is removed
in gods order & way in wisdom
brawt about for his redemshon
from all sin, & all the thes stum
ling blocks are in the way of
others & doing much harm, I
cant see any way but bear it with
as the gospel net draws in
all sorts of fish, good & bad &
the Lord alone kin eventu-
ally will make A reperashon
in his time & manner, This
draws me into A fervent
desire for Jeshons & charety,
But Jeshons often gets trip
when any zeal gets up pub
high against the abominashons

of Souls for the gosple,
I wont to be enterly given
up to god in all things, hence
fourth & forever, Amen,
& all the honour & glory
shall be gods, for ever amen

we had a meetting at Loom
this Morning & Signed to William
Read, or Temperance Pledge or
whatever it may be cavalled
The words are sollom &
worthy, being the truth &
gift of god sit down from Haven

Tended Lebanon Meetting
& had a very solum time
& I believe a very good time
for every honest & faithfull soul
& I desire for one to

treasures it up in a good & honest hart, that it may bring forth more good fruit. Trusting that the Heavens are opening & that the Blessings of Heaven are ascending down upon us or ~~weither~~ us;

Sabbath the 12 of June 1842; had quite a heavy frost this morning white & black as had it, & yesterday a number of snow storms & cold enuf for winter clothing &c.

I desire to spend this day in the solem fear of god for it is a solem time to once on many acasions, & how much is your mind lost & fickle from god & how loth hee is to deny self & understand what is required of him for his one good

& although I have not to take up A cross in those things yet I have as much cross to take up as I am able to. & I can bless all those that do unright with the good gift As souls travel in the gospell they travel to many crosses they hadnt sensed before, & as they take up cheerfully all the crosses as they com to them so they also travel forword in the gospell, A larg field to work in & plenty to do & happy is all those who proves faithfull & dos up their own work slick & clean as it comes along to them, Thes will be partakers of the first Resurection & they will realise it daily as they sojurn along these time,

June 5th 1842 & first
Sabbath

Expect to hold Meeting
today at S. L. M. Howes
as a Priviet meetting of the
families excluding the word

I desire to be entirely
given up to god soul &
body not having eny will of
my own in eny thing whatever
& I desire that we all may
be so, that assembles today &
that there be an increas of
gosple life & liberty throug-
hout the society & that there
may also be an increas of

in this sin distroying, & purefying gospele of Christs first & second offering.

Had Meeting to Coom today. & had A good refreshing time of love & charety, O that men poor souls in the world was as sick & tired of the world without & within as I was before I found the Gospell, I think they would leev it behind them & gather into Christs Fold A piles for sin sick souls to gather to, But ther is fue only that seek wonto the Gospell, & the fue that do coom most part of them arent sufficiently tyred of the world within & seeing others fear of the like stamp with themselves som of them getting disgusted with ther behavour turnes of & others gathers weakneys & also goes to the world,

June 1st 1842

Another visett from the S. H. Elders had A good Meeting this evning & A new & blesed gift for us right from the mouth of the Lord given by F Wiblians & his instruments

The gift is to forgive the use of all Spiritus liquors Tey tobbee Tobacco & swines flesh & fat & co ——

I have not been in the use of thes things for 8 years that I can bless the gift knowing that it is of god

A privelidge, whils meny others as good are left to wonder in the dark

O May I ever increas in thankfulness & obedience to my precious Jesus & holly cawlling, & in doing all the good I can both Last & Lands -

Serving god & my Brethren & Sistus two, The time was with me that I cold see no way only to wonder in the dark seeking rest & finding none & about all the comfort I cold take was in helping the poor & needy & listing to the birds sing which was often my case, when I was not engaged a fighting the Beasts of the diferent sorts, which took up som portion of my time, & I could not take them alone for they would not let me alone breking over into my vineyard working out

Sabeth the of April

I am determined never to leave the good & pure way of god com life or com death or com what will the powers, ways & gifts of god I will allwayes keep, for I know that there is power given in the gospell to save every soul that will yield strict obedience thereto, This is a settled point, with me,

We have had the

Covenent read to us today, A Soul inlightening & A Soul strengthening work given to us in the purest spirit of love & Charety, & I am truly thankfull for it & for any precious privelege

O how many things have I to be Thankfull for both of a Temporal & Spiritual nature

O May I encrease in Thankfullness & every good word & work, May it be my meat & Drank to know & do the will of god, Continually, I wont to be allways doing my own work

Minding my own buisness, &c

Happy is he that does his one buisness & faithfully performs the same, The rashonel wise man senses himself differently from the unwise & irrashonel the former is satisfyed with few thinges in comparison to the latter whos wonts are never satisfyed being led by evel influences

Easter Sabeth The 27- March
was to Meeting at the
lower Lous & had A good time
of love & union & love in
serving & worshiping god intern-
ally & eternelly,
O how Thankfull I do feel
for this pure & holly way
cast up in this latter day
A Day which many looked &
longed for to see who were as good
by nature as I be & Did not
reach it, & now Lord I be A
poor unworthy creature cauld
& noticed by A pure & holly god
to mine & realise so good & great

thought I never had any such
nature as the plush,
Some may dispute this Judging
from their own pullings &
experience, & others some
May compute this to A travel
in the gospel.

But it is owing to any
manner of living, in a great measure
eating plain
simple food & drinking water
alone, & I believe as
Selvester Greham has said
in his Lecture to y. Men
that if people would live right
as they ought to, That they would
not feel that nature rise in
them any oftener than to propegate
their species, (an offspring, which
would be about one a year, But as

Sabbath the 13. of

March. 1842 - -

Some Strangers today Love Meeting

to whom Lower hows Brethren &

Sisters meet with us,

I desire for one to be given up

to god. Body soul & Spirit,

to be as passive in the hands of

god as clay in the hands of the

potter, with this sence &

feelings I wont to be governed

today & especially in & through

Meeting, & forever hereafter,

Had a good comfortable

meeting today, I had a Love

an exceeding Thankfull feeling

for any day & privelidge,

sins the gospell takes full sway

Whatever seemeth good Lord
be given up to thee to with
one what you Love A mind
This is Leven, Truly this
is heaven to the soul,

This Sabeth day
is most gon, & I can
Say in Thankfullness that I do
truly feel thankfull for the peas
of mind Justefycation & comfort I
feel on having spent this day
somwhat in the service of God,
whos pure Eye cant behold the
least particle of sin with any
alowence, whatsoever,

May it be my happy lot
to spend all my time & talents
& strength &c to the honour &
Glory of God,

I find that the more simple I live in any diet the better I feel both body & mind. Passion, of any kind especially the flesh the root of all sin. That filthy stinking nature the Flesh is very much weakened by a proper regulation of our temporal nourishment, I have been for a good many monthes that I felt none of its filthy motions or sensations whatever That it seems asthough that nature was dead yea, entirely dead both in body & mind, That I live both for many months together as

& putting being truly
devoted in all things my
thoughts my body & my
mind, in Meeting & out also,

Expect to have Meeting
at home today, I desire that we
may all be truly prepared to
come together & worship god in
the beauty of holiness,

& that we may all be gain-
that good that our souls needs

Come Lord & help us now
Thy holley will to do
That we may gain A Substance
A treasure of Eternal life,
To strengthen & refresh us
In every time of need
& thine shall be the honour
Through ages of Eternety

We had A very good &
Comfortable Metting today I
think generly,
I know that I had A profatable
Metting by Treasuring it up,
The sense & feeling I had
in Metting & for sometime
previous was giving up, all to
A Sense of reconsiliation &
which brings Heven to the soul.

O what peas of mind &
true Heavenly comfort I do take
in being given up to god, & to
his people & especially to the
Elders, & Deakons, Let
be, do with me Just as you
Have A mind, to make of me

O The waist that is in the
Tomelly in many wages, &
espishly in eating, Drenking,
& clothing, learning wood un-
nesesarily, &c. But I am stonment
for one to Reform myself.

I am fully perswaided
& unshaking in my mind
that the half of the time &
labour spent in looking
in waist, That par less then
the half would be allmyshent,
& [illegible] folks would be all toge-
ther better both in body & mind
That merely all this grunting &
complaining of sickness pain
&c, comes in consequence of
intemperance in eating &c,

it is worse then thrown away & it is thrown away in many wayes the greatest is vitiated by

Saboth the 6 of

March 1642

I desire to be given up to god in all things, Temporal as well as Spiritual, this is my every days labour,

That Whether I Eate or Dreank or whatsoever I do doing it to do all as unto god having the true fear of god continually before my doings being allwayes exercised with a true sence of the true fear of god which I find to bee the beginning of true wisdom,

How good it is to be truly given up to god in my sence

Sabeth 26th Sept 1841

To Lebanon meeting today & fully sensed the necessity of being at all times fully given up to god soul & body

For that state & frame of mind there is an never failing fountain of comfort, & every thing good that my soul could desire, but I find it is the cross that brings the blessing

27th Monday morning 4 oclock

I want to live near to god this day being all devotion,

SHAKER COLLECTION